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SHEKEL



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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of the numismatic aspects of Israel's coinage, past and present. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$8.00 per year; life memberships are offered to all at \$125.00 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

Welcome 1979. It has been the custom to change the SHEKEL cover designs the beginning of each year. We had received so many compliments over the 1978 covers that we decided to stick with a winner. Only the color combinations are changed.

We continue with the Sylvia Haffner and Samuel Lachman serialized articles in this issue. The Aleph Beth article by Edward Janis is probably the finest he has ever written. In addition we have several unique articles on Judaic Numismatic subjects never published anywhere.

Issue No. 1 of the AINA CLUB BULLETIN accompanies this issue, and full credit for its editorship goes to Mrs. Donna Sims. She has done a fantastic job assembling the club news, for which we thank her.

See you next issue.

E.S.

EDWARD SCHUMAN, *Editor*

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President's Message

Dear Member:

I recently returned from a visit to Israel where I had the opportunity to meet and speak with Mr. Eliezer Shiloni, the Director General of IGCM, Mr. David Shoham, Chairman of the Board of IGCM, and various other officials and directors of IGCM. We discussed the new policies and procedures that IGCM is planning. They are attacking the previous problems that IGCM had and are correcting them, and planning to create additional interest in the field of Israel numismatics. The first result of this is now evident in that the State medals, Bar Mitzvah, Bat Mitzvah and Wedding medals were shipped within two weeks of receipt of our order. This is something that has heretofore been unheard of. It usually took one to three months after receipt of our order for shipment. Let us hope that the programs and plans they have will be put into effect quickly so that we all may benefit from them.

I am enclosing a special letter which is accompanying this issue of *The Shekel*. This letter pertains to the purchasing of coins and medals by the membership of AINA. The letter itself is self-explanatory, and I would appreciate each member reading it.

As a result of our advertising program, we were able to obtain approximately four hundred new members. I believe this is important because it shows us that people are interested in joining AINA, and the only thing that has to be done is that the public has to be aware of our existence and the benefits AINA offers. We shall continue our advertising programs and



ARNOLD H. KAGAN

are certain that membership will continue growing.

The tour to Israel is moving rapidly ahead. Numerous reservations have already been received. Remember, space is limited. Those who plan to attend should make their reservations immediately. This year we have the added attraction of the Jerusalem International Numismatic Meeting which will be held in Jerusalem simultaneously with the arrival of our tour. Many American dealers have already signed up, and we understand that many European and Israeli dealers will also be present. There will be exhibits, and I am happy to say that for the first time, the entire Kagan-Maremba collection of Israel coins and medals will be exhibited in Israel under the sponsorship of AINA and IGCM. I will be attending and I hope to see many of our friends attend this Meeting and join our tour.

The Directors of the American Israel Numismatic Association have decided, to facilitate our bookkeeping and accounting procedures, to form a wholly-owned subsidiary corporation called AINA INC. This is a Delaware corporation, and this corporation will assume all the commercial functions of the American Israel Numismatic Association, such as sale of books, sale of coins and medals, and any other commercial activities we may become involved in. This truly allows the American Israel Numismatic Assoc. to be a one-hundred percent educational association without any commercial activities. The profits of AINA INC. will be used to promote the activities of the American Israel Numismatic Association. The president of this new corporation is Mr. Morris Bram.

Shalom,

ARNOLD H. KAGAN, President

THE MEDAL OF HAR ETZION

By D. BERNARD HOENIG

Behind a beautiful, but relatively unknown, medal minted by an unusual yeshiva on the West Bank of the Jordan, is one of the most poignant stories of modern Israel. It is the story of *Gush Etzion* and the bronze medal — struck in gold and silver plated editions in 1977 — commemorates the 10th anniversary of its liberation and the founding of the yeshiva, called Har Etzion.



The *Gush*, as it is known to all Israelis, (and meaning a bloc of settlements), lies cradled in the Hebron Hills, some 10 miles south of Jerusalem. The terrain is rugged and strewn with rocks, terraced by ancient farmers three thousand years ago. There are olive trees and vineyards here and there and shepherd boys still tend their flocks as they did back then. But more than anything it is an awesome land for it was here that Abraham, Isaac and Jacob walked; where Samuel anointed young David as King; where the Maccabees fought and Bar Kochba rebelled.

In the spring and summer, warm breezes constantly play fluted sounds through the clustered cones of earth. If you listen carefully, you can hear whis-



ers from the ground that seem to say, "never forget"; recalling how, 30 years ago, 450 Jewish settlers defended the land for five long months against Jordan's Legion and hordes of Arab villagers who encircled the three religious settlements of Kfar Etzion, Massuot Yitzchak and Ein Tzurim, and the Shomer Hatzair kibbutz of Revadim. The siege lasted throughout the bitter winter months of 1948. Convoy after convoy, attempting to break through, were halted on the winding roads. Finally, on May 14, 1948 — just one day before the new State of Israel was declared — *Gush Etzion* fell. Two hundred and fifty Jewish warriors had perished in the struggle.

Yigal Allon, Israel's Deputy Prime Minister and former commander of the Palmach stated that "*The Etzion Bloc was one of the most important fronts of the War of Liberation. Its stand was hopeless and bloody, but essential. The men and women of the Bloc fell not only in defense of their settlement and homes; they died to save Jerusalem.*"



After the '48 Armistice, the Arabs, in a maddening act of vengeance, uprooted acres of trees that had been planted by

the Chalutzim. Only one tree was allowed to remain — an ancient oak that had stood in *The Gush* for hundreds of years. Its towering branches crowned a huge double trunk that stood bent over slightly like a man huddled in prayer. Some say that the tree was simply overlooked; others believe that it was an Arab shrine. But to the survivors of the Etzion Bloc it was to become a most inspiring symbol for, unbeknown to the Arabs, the lone oak tree was clearly visible from a hilltop in Jerusalem. It was dubbed *Alon Shvut* — The Tree of Return — and for 19 years it kept aglow the burning desire of the People to return, beckoning, calling to all who came to that hill to gaze upon it from afar.



There was something almost mystical about this surviving tree for it seemed as if the destiny of *The Gush* was always tied to these botanical objects from the time of its establishment in the early 1930s. *Etzion*, contrary to common belief, was not derived from the Hebrew word "Zion". It is actually related to the Hebrew "etz", meaning tree or wood, and it was so named in honor of the founder of Kfar Etzion, Shmuel Holzman. "Holz", in Yiddish, means "wood".

In June, 1967, the Children of Israel returned to Gush Etzion. The Israeli troops gathered about *The Tree of Return* and offered prayers of thanks. Many of the young soldiers were the sons of the early Etzionis and they vowed that

this Biblical region would be reborn; that *The Gush* would become one of the truly great centers of Jewish learning and inspiration.

Before long, the Etzion Bloc was thriving with four new religious settlements: Kfar Etzion, Rosh Tzurim, Elazar and Alon Shvut (the latter named after the old oak tree). And just a few feet away from that famous tree was the beautiful Yeshivat Har Etzion — a modern Torah center with campus, study hall, Administrative building and dormitories. Under the dynamic leadership of a noted rabbinic scholar, Rabbi Yehudah Amital (himself a veteran of the War of Independence and the Battle for Latrun), the Yeshiva held its first classes in September, 1967 in an abandoned Jordanian Army barracks. From its initial sprinkling of 21 students, the Yeshivat Har Etzion has blossomed into the pride of Israel's yeshivot with a student population of more than 350, including many from the United States.

In addition to its regular program of Torah education, the Yeshiva maintains the Yaakov Herzog Institute where future rabbis, teachers and communal leaders are trained for the challenges of Israeli society. Recently, in an effort to blend Israeli educational concepts with advanced American techniques, Har Etzion appointed Rabbi Aharon Lichtenstein, a graduate of both Yeshiva and Harvard Universities and a Talmudic scholar with a Ph.D. in English literature, as co-Dean with Rabbi Amital.

No visitor to Gush Etzion can walk away without experiencing a surge of pride in these dedicated students who, while pursuing their religious studies at the Yeshiva, are simultaneously serving in the Israeli Army. Under a special arrangement with the Israel Defense Forces, called "Hesder", their regular military service is combined with the four year

program at Har Etzion. Most of the soldier-students are members of Israel's Armored Corps or Paratroops. During the Yom Kippur War in 1973, the Yeshiva virtually came to a standstill as 171 out of 180 Israeli students were called into action. Eight did not return. Three more boys have fallen in the line of duty since then.

The large, 59 millimeter medal of Yeshivat Har Etzion has an extremely limited mintage of 300—(200 silverplated and 100 goldplated). It was designed and minted by the Eliezer Weishoff Creations, Ltd. of Tel Aviv, which also created Israel's 1975 Absorption Medal.

On the obverse side, the 10th Anniversary symbol of the Etzion Bloc is depicted by a stylized torch representing the eter-

nity of Torah and Judaism. Around the rim in Hebrew and in English are the words, "10th Anniversary Gush Etzion Liberation." The dates "5727-5737" are included only in Hebrew. Beneath the torch is the Hebrew phrase from King David's Psalms (119:97) "*How I loved thy Law; it is my meditation all the day.*" This is the identical quotation that appears on all of Israel's State medals issued on the occasion of the International Bible Contests.

The medal's reverse portrays the main study hall of the Yeshiva, perched atop one of the highest points of the West Bank. The magnificent structure, both on the medal and in real life, appears like a giant bird watching over the entire Gush or, considering its history, perhaps a guardian angel . . .

A.I.N.A. ELECTIONS

The AINA elections for the year 1979 will consist of the election of three National Directors and three Regional Directors.

The Regional Directors will consist of the following:

One (1) covering Area 4 — the South

One (1) covering Area 1 — New England and Canada

One (1) covering Area 2a — New York State, Brooklyn, Queens and Long Island.

Any paid-up member of AINA is eligible to run for office.

Whoever is interested in running for the Office of Director and requires information as to the procedures, please write to the Office Administrator of AINA, Box 370, Boca Raton, Florida 33432. We will then send the necessary information and petition forms. This is a very important function of AINA, and we would appreciate all those interested in participating.

In preparation for the Elections, the following committees have been appointed:

Nominating Committee: Chairman — Jack L. Burman

Members: Rose Kantor

Sam Segal Jr.

Election Committee: Chairman — Jack Garfield

Members: Jack L. Burman

Roger Merritt

The election procedure this year has been changed. The ballots will be sent directly to the Office of Trager and Bergman, the American Israel Numismatic Association's certified accountants. The counting of the ballots will be done by our auditing firm who will certify to the audit, and they will be assisted in their count by the election committee.

Therefore, it is incumbent upon anyone interested in running for office to contact the AINA office for information and petitions prior to March 1st, 1979.

Shekem Tokens for the Israel Defense Force

By SIDNEY L. OLSON

The IDF was established on May 26, 1948 by the provisional government of the State of Israel and on May 31, 1948, the first official oath-taking ceremony took place. The concept of the idea was completely different from any other national army.



From its original concept it became a part of the service to the people of Israel as opposed to an organization aloof and apart from the people of the country. Because of this premise many provisions had to be incorporated within the operation of the army that are not germane to other armies.

Since Israel is to a great extent a secular state many conditions in the operation of the military had to receive sanctions from the rabbinical hierarchy. Many of these had to do with the extent of the Kashruth to be observed in cooking and the distribution of foods.

Interpretations were necessary as to activities that could take place on the Sabbath and under which conditions. Many of the first Shekem tokens had to do with the distribution of food stuffs on the Sabbath. In normal times (*that means when there is no war*) this was no problem at all because the commissary in the Shekem (the American counterpart of the post exchange) remained closed. When there was a military campaign it was necessary to distribute refreshments closer to the front. This was necessary for the morale of the troops under fire.

Now with this prologue into the inception of tokens for the Shekem we can paint a broader picture of the development of these tokens.

The first token is Figure #1. This is a rare 1948 war bus token. Since all forms of conveyance were commandeered for military transportation during this war, this was the form of payment military personnel would give to whoever transported them on military business. Now it is history that the 1948 war for survival was quite unorganized and decisions and rules of operation were made almost from hour to hour as necessity decreed. It is a well known fact that without transportation the military cannot exist.

There became needs for men to return home to their families for the Sabbath or for visits in case of emergency, or in the case where they were transferred to another theatre of operation. The time and the effort to organize convoys was not available. As a result, this token was used with almost any commercial vehicle. In this regard are included trucks, buses, and taxis.

This token amounted to a promissory note by the government of Israel to repay the party that furnished the transportation. I am certain that rigid accounting methods would not approve of this manner of payment but everything was desperate in 1948.

The next emergency occurred during the 1956 Sinai campaign. Tokens used during this campaign will be seen in Figure 2, 3, 4, and 5. These are the first true Sabbath military tokens or chits that were issued. Customarily it is not proper for Jews to use currency in the exchange of trade on the Sabbath. Even today in many of the hotels that are of necessity open on the Sabbath no monetary transactions take place in any of the restaurants. The writer was recently in Jerusalem on a Sabbath and was told that if he intended to eat in one of the restaurants he would have to buy a ticket for his meals before sundown on Friday

or he could not be served since payment in money or a signature on the bill would not be accepted. The Rabbinate carried the same type of order forward to the battlefield and the military force had to buy in advance these tokens with which to obtain refreshments from the Shekem.

Now getting back to the actual 1956 war tokens we see there are exactly four. One for fruit drops, one for wafers or biscuits, one for beer (non-alcoholic) and one for mints. The members of the armed forces would buy these in advance and could use these notes for payment when they received their refreshment.

The next war to plague Israel was in 1967 and was known as "The Six Day War". The same rules by the rabbinate existed in 1967. However the Shekem became more sophisticated with color coding for the chits. Yellow was for lemonade, green for fruit juice, and blue was for wafers or biscuits. There is no evidence that any refreshments other than these were sold in the theatre of operation. By 1967 we see the use of validation stamps in Figure 6 with the insignia of the IDF. These chits could not be used until they were validated.

Figure 7 is more of the 1967 chits but are interesting in that the validation stamps on some of these are Syrian. The army was moving so fast that the commandant's stamp could not reach the front in time. As a result they used captured stamps from the Syrians at the Golan Heights for validation of these chits.

In 1971 we see the military script used for the Sabbath taking on a different form. They were apparently issued in sheets such as stamps and torn apart. These are examples of the existing denominations. It is noted that they are issued in the denomination now rather than goods for exchange of specific items. Not only were they in denominations but they were also color-coded for easy use. The denominations were issued in were one-half Lira, one Lira, three Lira, and five Lira. So here we see commercial sophistication reaching the Shekem.

Figure 8 you will see a new form of tokens or chits being furnished by the

IDF. Figure 9 is also the same thing except for different years. Figure 8 is for the years 1973 and 1974, Figure 9 is for the years 1975 and 1976. These are easily recognized because they have different formats and also different colors. These books contained a series of stamps much smaller than the 1971 size. The booklet in 1973/74 contained a total of 80 Lira that were good in trade not only at small forward Shekem but also the very large ones within the cities.

Here we see a total new concept with these coupons, chits, or tokens whatever you would like to call them one could get 12½% discount on the already low prices in the Shekem. Some Shekem were indicated as being discount houses and further discounts were not available. These booklets were issued once a year to everybody in the service entitled to them.

Additional booklets were given for special family events at weddings, new apartments, bat or bar mitzvah celebrations. Inside the booklet was also a statement indicating that the Shekem is a government company. It is aimed to serve the members of the service and their families. The management is appointed. All stocks are owned by the state of Israel. All profits, if any, are earmarked to "Development of services to reduce rates of the stores".

On the back of the book which you will see in Figure 11 was the following set of rules:

"The right to purchase in the Shekem is given to members of the Israel Defense Force and their families. The entrance to the store is not allowed if this booklet is not in the name of the carrier. There are strict orders against transferring the book to one who is not entitled to the services of the store. In case this booklet is found in the hands of an unauthorized person, it will be taken away and a complaint will be lodged. If circumstances do not allow one to purchase personally he is entitled to allow a member of his family to do so. To be able to transfer it you must get in touch with the person in charge of the store and present identification."

The booklet for 1975/1976 the total value was raised to 150 Lira which shows what happened during this period of great inflation.

If one were to gain admission to a present-day Shekem they would see everything sold as you would see in a department store. Not only food but hardware, furniture, and soft goods are sold. Naturally this is an inducement for one to remain in the service longer.

The study and the various phases

through which this activity developed is an extremely interesting one. The writer feels it is of high numismatic importance because some form of currency was used in the exchange for these commercial transactions. To sum it up in 1948 tokens were issued of necessity. By 1956 they were issued because of rabbinical order and by today's date we see the high form of commercialism entering into the Shekem similar to those in the PX's of our country.

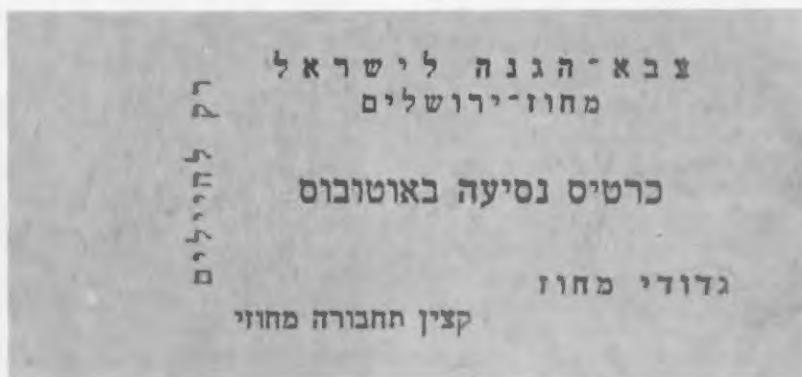


FIG. 1

Fruit Drops



FIG. 2

Wafers



FIG. 3

Beer

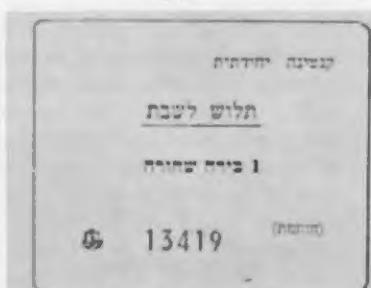


FIG. 4

Mints

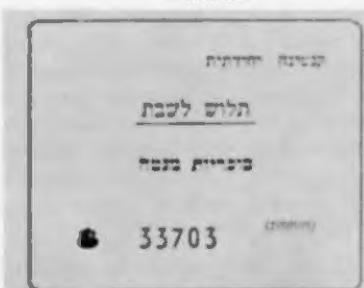


FIG. 5



FIG. 6



FIG. 8



FIG. 7



FIG. 9



MILITARY SCRIPT



FIG. 11

Israel's Patterns, Trial Pieces and Rejected Designs (A SERIES)

PART 2 — Continued from Nov.-Dec. 78 Issue

By SYLVIA HAFFNER

PRUTA SERIES "SPECIMEN COINS"



In 1969, four specimens of the 25 Pruta—with pearl dated 1949 were discovered with the word "SPECIMEN" stamped in English on the reverse of the coin between the Hebrew date "5709" and the word "Pruta". The word "SPECIMEN" is raised from the field, indicating that this inscription was originally stamped into the die. This would be expected for a trial minting of a piece to be submitted to the Israel Government for approval.

The Imperial Metals Industries, Birmingham, England was the mint that struck the coins for Israel in 1949. In correspondence with J. Poole, an executive of the Mint the following was stated:

"I assume that these pieces were struck for submission to the Israeli authorities before bulk production was started. This is very understandable, particularly in 1949 when the first coins for the new State of Israel were being prepared. Much, if not all, of the die work which was done in London was based on photographs or sketches and it would be entirely reasonable for the Israeli authorities to require samples before giving final approval."



25 Pruta
Cupro-Nickel



25 Pruta
Aluminum

16 more pieces of the 25 Pruta "SPECIMEN" coin were discovered in 1972, coming out of London. It was stated by an English dealer: ". . . the coins were purchased from an ex-employee of the I.C.I. Mint." This brings the total of known pieces up to 20 of the 25 Pruta "SPECIMEN" struck in cupro-nickel, with all coins struck with a proof-surface.

In 1974, the *unique* 25 Pruta "SPECIMEN" coin struck in dura-aluminum was discovered in London. The owner of the coin brought the specimen to me while we were residing in Israel. The coin was examined by many qualified numismatists who came to the conclusion that the coin was struck from similar dura-aluminum sheeting used for the One Pruta. The coin also has all of the characteristics of the cupro-nickel strike and appears to be from the same die.

In 1952, the I.C.I. Mint struck the 10 Prutot in aluminum. It had previously been struck in bronze from 1949 through 1952. The new issue was reduced in size from 27 mm to 24.5 mm and the obverse design was changed. The coin was struck from 1952 through 1960. A "SPECIMEN" coin of this denomination struck in aluminum was discovered in Israel in 1973, although



10 Prutot
Aluminum

the owner of the coin had picked it from circulation many years before and had carefully put it away. After careful examination by the same "numismatists" it was agreed that this too was a true "SPECIMEN" coin. The coin is heavily circulated. No other sample of this coin has been seen to date.

10 PRUTOT-COPPER UNI-FACE PATTERN

This piece was struck by the I.C.I. Mint in England and submitted to the Israel Government for approval of the reverse design. After the approval the coin was struck in bronze. At this time the specimen is considered unique.



10 PRUOT (*Enlarged*)

100 PRUTA BRONZE METAL STRIKE

This piece was also struck by the I.C.I. Mint as a trial strike in bronze which was ultimately used on the normal cupro-nickel pieces that were struck in 1949. After the discovery of the 10 Prutot 1952 and the 25 Pruta 1949 with the word "SPECIMEN" on them, it was conceivable that other coins in the series may turn up also with the word "SPECIMEN".



100 PRUTA (*Enlarged*)

ONE PRUTA SPECIMEN COIN

This specimen was discovered in England in November of 1976. The Reference stock and specimens from the Heaton Mint in London were sold by a former employee of the Mint and this coin was amongst the collection. It has been certified as genuine and as of this date is the only specimen known, resting in the hands of a private collector. The specimen seems to be struck in proof condition and the word "SPECIMEN" is identical to the one found on the 10 and 25 Pruta.



1 PRUTA "Specimen"

ONE AGORA 1960

This series has been done many times but I felt it should be included in this series of Patterns and Trial Pieces. So that if the reader chooses—all of the series could be put together in the form of a small booklet for future reference as other pieces come to light.

"EIGHT GRAINS"

The "eight-grains" refer to the left "ear-of-barley" on the obverse of the One Agora dated 1960. When the Bank of Israel viewed the samples sent to them by the I.C.I. Mint they decided that two grains should be added to the left stalk to enhance the balance of the design. They also requested that the numeral "1" be made thicker and that the Hebrew date "5720" (1960) be made smaller. It has been stated that ten specimens of Type II were sent to the committee of the "eight-grains" variety. The pattern pieces were inadvertently placed into circulation. Two of these specimens have been located in Israel taken from circulation; one is in the Kadman Numismatic Museum in Tel-Aviv, and the other is in the hands of a private collector in Haifa.

From 1970 to 1973, five additional pieces were obtained from a German collector who purchased them from a former employee of the I.C.I. Mint in Birmingham, (probably the same employee who sold the 25 Pruta "SPECIMEN" coins). There are now seven (7) specimens known as the "eight-grains" today. Of the seven specimens, five are in the Kagan-Maremha collection.

TYPE I — TWO KNOWN

Obverse:

The leaf joins the stalk at a point of 1.10 mm. from the bottom of the stalk, and the grains are fat and wide.

Reverse:

The numeral "1" is 9.50 mm. high on the right edge and 1.80 mm. wide at the mid-point. The merchaott is large and between the characters in the date.

TYPE II — FOUR KNOWN

Obverse:

The leaf joins the stalk at the bottom and the grains are thin and narrow. The awns of the ray above the grains are closer together.

Reverse:

The numeral "1" is 9.00 mm. high on the right edge and 1.30 mm. wide at the mid-point. The merchaott is small and above the characters in the date.

TYPE III — ONE KNOWN

Obverse of Type II and the Reverse of Type I — muled.



TYPE 1



TYPE 2



TYPE 3

ONE AGORA 1960 LARGE DATE

When the Bank of Israel requested that the date be made smaller and the numeral "1" thicker on the reverse and to add two grains of barley to the left stalk on the obverse . . . this coin was struck and is referred to as the "large date" or the intermediate production strike between the "eight-grains" and the regular strike which was finally approved.

The I.C.I. Mint added the extra two grains making a total of ten on the left stalk, they reduced the size of the 1960 date and thickened the numeral "1". The Bank of Israel, after viewing specimens of the new design requested that the date be reduced even more, and again the specimens were thrown into circulation. It has been estimated that 300 pieces of this piece has been found in circulation in Israel. Very few are in true uncirculated condition. None have been located in Israel since 1972.

ONE AGORA 1960 LARGE DATE DIFFERENT DIE OBVERSE

I believe this to be the rarest coin of Israel. It has been stated that there are 5 (five) known. Two specimens are in the Kagan-Maremba collection, my specimen which was sold to S. Olson was recently sold at auction to a dealer. The other two specimens are supposed to be in Israel and if possible I would like to verify them.

This large date has the same reverse as the above described coin, but the obverse has larger and fatter barley with the barley stalks almost touching the word "Israel". The leaf of the stalk is attached to the stem at the bottom. All of the script is thicker on the obverse. The reverse is always found rotated at about 45°. (Often called the A-101a/b variety)



LARGE DATE



DIFFERENT DIE OBVERSE

1964 — 25 AGOROT AND ONE LIRA TRIAL PIECES

Dies for the Agorot series are made some months in advance of the new year and before the actual change of date to allow for the time that might be necessary for possible corrections and/or improvements in the design of the new date, as well as for preparing a suitable number of working dies.

In the year 1963/5723 an order was placed with the Swiss Federal Mint for a new set of dates for all trade coins of the Agora and Lira 1964 series. A number of sample coins of all of the denominations were received by the Bank of Israel. Later the same year it was decided that no coins of the 25 Agorot and the One Lira would be needed, so no working dies of these two denominations were ordered.

Therefore a small number of DATE-PATTERNS exist of the following:

1964	25 Agorot	Bank of Israel	4 pieces
1964	1 Lira	Kadman Museum	1 piece
		Bank of Israel	10 pieces

I am sorry no photographs are available. When I requested photos they replied, "They are exactly like the 1963 issue except dated '1964'!"

When I sent for mintage figures in 1965 for the previous year of 1964 the list did not include any 5 Agorot as being minted. Sometime during the year 1965, one of my informers in Israel sent me a 1964 5 Agorot and also said it was not listed in the Bank report of the fiscal year of 1964. Every Israeli who collected the coins of Israel were going through the bags trying to locate this date! In further correspondence with the Bank the following was reported: When it was called to the Bank's attention that the 5 Agorot 1964 existed they did a little research, and found the Mint was striking 5 Agorots dated 1964 when production called a halt for there was a surplus of 1963 5 Agorots and none were needed. The coin was not scheduled to be struck! This is the reason for the small mintage of 21,451 which is the smallest mintage for any regular Agorot issued. It is rarely found in BU or even true Uncirculated for the majority were plucked from circulation. A photograph is not available, see your 1960 photograph it looks just like it except for the different date!

To Be Continued

SEASON'S GREETINGS TOKEN



The 5739-1979 SEASON'S GREETINGS TOKEN issued by the Israel Government Coins and Medals Corporation, represents a departure from previous years' tokens. While in the past the token's obverse usually depicted one side of a current coin or medal, this year's token depicts the Corporation's Head Office facade in Jerusalem.

The legend surrounding the picture reads: "Greetings from Jerusalem" in English; and the Hebrew verse: "Thou shalt rejoice in thy feast". The reverse depicts, as customary, the Corporation's full name in English and Hebrew, the years 1979 and 5739, and the Corporation's emblem.

SEVEN OFFICIAL MEDALS OF ISRAEL ARE DISCONTINUED

Jerusalem: The Israel Government Coins and Medals Corporation announced that the sale of seven State Medals was discontinued effective September 1, 1978. These medals were available for a number of years. The data for these is as follows:

Name	Metal	Size	Year of Issue	Final Mintage
1. Bar Mitzvah	Bronze	45 mm	1971	10,317
2. Bar Mitzvah	Silver	45 mm	1971	8,435
3. Bar Mitzvah	Silver	19 mm	1961	12,992
4. Liberation	Silver	19 mm	1962	10,092
5. Terra Sancta	Silver	35 mm	1963	7,117
6. Israel Museum	Bronze	45 mm	1965	3,385
7. Israel Museum	Silver	45 mm	1965	3,187

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. I collect modern Israel coins and medals. I would like to start with ancient Jewish coins, but unlike the modern specimens, they are not beautiful and have no appeal to me. Why should I collect them?

H. W., Los Angeles, Calif.

A. In the ancient field, Jewish coins cannot be considered beautiful as earlier 4th century Greek or contemporary Roman coins. I once went to an Arthur Rubenstein piano concert. During a fourth or fifth curtain call, I heard the tear-eyed woman behind me shouting above her applause, "He's beautiful, he's beautiful!" Let's face it. This master of the science and art of the keyboard could never be admired for the component parts of his face. I doubt if one would even call his hands beautiful. Ah, but his intrinsic rendition of a piece of music is truly flawless beauty!

Certainly the good workmanship of early Maccabean Dynasty which compresses five or six lines of a legend within a wreath all on a flan smaller than the nail of your index finger can be appreciated, but it is far from beautiful. The closest claim to a beautiful ancient

Jewish coin would be a shekel of the Jewish War of 66-73 C.E.

The true beauty of the coins of the Second Temple period are the ideas, desires, longings of a people whose whole existence was interwoven with a monistic religion.

It is the goals of Peace and Freedom as expressed on the coinage of the Jewish War that is beautiful — Jerusalem the Holy, Freedom of Zion, the Redemption of Zion.

It is in the Bar Kochba coinage, not only the symbols of temple objects, viz., musical instruments, ethrog and lulov, the temple itself, in expressing the desire to defeat the Roman repressors of the religion, but also the legends—"For the freedom of Jerusalem" and "Year One of the Redemption of Israel"— that rallied a distressed people to their national aspirations of religious freedom.

There are far greater masterpieces of art to be found in the numismatic world; however, the idea of one G-D, coupled with religious freedom, is a beautiful idea that has been adopted by other later religions.

These are truly beautiful coins.

BEAUTIFUL JEWISH COINS



EDITORIALS

The Legacy of Golda Meir: A Strong Israel Near Peace

PERHAPS it is a fondness for cliche and symbol; perhaps it is a subtle sexism, but many Americans saw Golda Meir as the lovable Jewish grandmother from Milwaukee who became the lovable prime minister of Israel. She was much, much more: Golda Meir helped build a nation that changed the history of the world. Golda Meir was a true revolutionary, an individual with a vision and the practical ability to make it come true.

She bore all the scars that life in the 20th Century can give. Her earliest memory was of an uncanny silence on the streets of Pinsk, in Czarist Russia, broken by the sound of her father boarding up the windows of her home because another bloody pogrom against the Jews was coming.

She was a diplomat, a fund-raiser, and a warrior: When the British imprisoned all the men, Golda Meir smuggled guns beneath her skirt for Jewish fighters in Palestine. She headed the political department of the Jewish Agency — the group that eventually became the government of Israel.

In 1948, Golda Meir raised \$50 million in the United States. That money was



Golda Meir

used to defend Israel from the Arab armies that were trying to drive it into the sea.

It was Golda Meir who saved Israel's armies in the early 1970s, persuading President Nixon to let the nation buy sophisticated Phantom jets — the ones that controlled the skies over the Sinai in the Yom Kippur War of 1973. She established Israel's tough antiterrorist policy. She had a simple answer: "We have no choice but to fight."

But it was also Golda Meir who, as prime minister, participated in the peace negotiations that resulted in a cease-fire in the Sinai Desert. She stood up to the considerable persuasions of Henry Kissinger when she felt he was selling Israel short.

Her cherished goal was to see Israel sign a peace treaty with one of the Arab states that threatened its existence. "I want to live to see that day of peace," she told Egyptian President Anwar Sadat.

The peace treaty that soon will be signed will be a memorial to Golda Meir, because she kept Israel strong enough to defend itself, and she knew when to negotiate to achieve peace.

We can think of no more appropriate farewell than to paraphrase the words of Golda Meir on the 29th of November, 1947, the day the United Nations voted to create the nation of Israel.

"It surpasses human words."



Medals mark Meir's life

Golda Meir, prime minister of the State of Israel from 1969 to 1974, died on Dec. 8, but she is immortalized in medallistic art.

Her career shaped her into a world-wide figure, and gave her more prominence than any other woman in Israeli public life. She was 80 years old.

Her service to her country and to the world was commemorated on a number of medals by some of the world's leading sculptors.

The brilliant American sculptress, Elizabeth Jones, linked Mrs. Meir with Zionists Herzl and Weizmann, and Prime Minister David Ben-Gurion as those who had contributed to the fulfillment of Isra-

el's dream.

Gilroy Roberts created the Judaic Heritage Society's 1973 "Man of the Year" award medal for her in 1973, a sensitive tribute to a contemplative, prayerful leader. She also was the final person to be recognized in JHS's "Medallistic History of the Jewish People," portrayed by Karen Worth.

Yet another significant tribute to Golda Meir was created by Gerta Wiener, commissioned by the Judah Magnes Museum of Berkeley, Calif., to mark her 80th birthday last May.

Many additional tributes are likely to be offered to this remarkable woman who aspired

to peace, comprehended the need for survival, and gave the best of her life to achieve both of these goals for her people.

The Russian-born, former Milwaukee school teacher emigrated to Palestine in 1921. Following the formation of the State of Israel, she rose quickly through the ranks of the Labor party, serving as ambassador to the Soviet Union, labor minister and foreign minister, before announcing her retirement in 1968, at age 70.

The death of Prime Minister Levi Eshkol in 1969, however, ended her retirement and she was chosen to lead the party and the government through the bloody Mideast War of 1973.

The Lion Megiddo Roars Again



NTHE Hebrew Bible there are no less than nine different names for the lion. Some of the names refer to specific stages in the lion's growth while others are synonyms used in poetic literature. All in all, there are more than 150 references to the lion in the Bible.

The "King of beasts", as he is called in the Talmud, was the symbol of strength and courage and one of the highest compliments that biblical literature could bestow on a hero was to compare him to a lion. The emblem of the tribe of Judah, from which the royal dynasty of David was descended, was a lion; indeed, the adopted title of the emperors of Ethiopia — the Lion of Judah — derives from this fact.

The lion served art in biblical times as well as literature, and there are examples still extant of carvings of lions from as early as the 13-14th century b.c.e. During the course of the ages the lion became a very popular Jewish symbol and it appears on all types of ritual objects, both on those used in the home and those used in the synagogue. Very rare indeed is the synagogue which does not have a curtain for its Holy Ark (in which the Torah Scrolls are kept) with a pair of rampant lions embroidered on it.

In 1904 Gottlieb Schumacher (1857-1924) discovered one of the most beautiful examples of the lion in art at Megiddo in northern Israel. Unfortunately, the original has since been lost, but copies were made and Schumacher's lion is to adorn the new 5 Lira coin issued by the Bank of Israel.

Schumacher was born in Ohio, U.S.A., but as a child went to live in the German Templer colony at Haifa. He worked as an architect and building contractor and even built several Jewish settlements. His real love, however, was archeology and he was the first to excavate the ancient Canaanite-Israelite city of Megiddo, as well as other sites.

In Megiddo, Schumacher discovered an oval seal, 3.7 cm x 2.7 cm in size, which had on it, in relief, one of the most beautiful lion carvings ever found. The lion has a magnificent mane and is depicted standing with his tail curling upwards. He is roaring and tensed for the attack. The muscular structure of his legs is clearly visible. Above the lion's back, between his head and tail, is the name — in ancient Hebrew script — of the owner of the seal, Shema. This name, which appears in the Bible, is a shortened form of Shemayah, Elshama or Ishmael. Under the lion are the words: "servant (i.e. official) of Jereboam". It is assumed that the Jereboam referred to is Jereboam II, King of Israel (789-748 b.c.e.). Shema was one of the royal officials, perhaps a Minister of State.

The seal was sent to the Sultan in Istanbul and then vanished completely. However, a bronze casting of it was made and that is to be seen in the Rockefeller Museum in Jerusalem. The seal has become the official emblem of Israeli archeology.

In the ancient world a man's seal was used to stamp or seal his belongings, such as storage jars, etc. The seal was also used in place of a signature on deeds and official documents. Seals were worn as rings or pendants and during the course of time they even acquired magical significance. A seal was a sign of authority and handing it over constituted a delegation of that authority. Of this aspect there are many examples in the Bible, from the Joseph in Egypt story to the tale in the Scroll of Esther.

For the modern scholar, seals can be a rich source of information about ancient art, paleography and even cultural and religious customs in the ancient world. With the issue of the new 5 Lira coin, the seal of Shema, the servant of Jereboam, who lived more than 2,500 years ago, will find a place in the pockets of millions of Israelis.

New Israel Five Pound Trade Coin

EDITOR'S NOTE

This press release was received after the Samuel Lachman article on the new I.L.5 coin was printed in the Nov.-Dec. Shekel.

On 21st September, 1978, the Bank of Israel placed into circulation a new coin in the denomination of I.L. 5. This will gradually replace the existing banknote of the same value bearing the portrait of Miss Henrietta Szold. This was announced by Mr. Shmuel Peled, Secretary General of the Bank of Israel.

The decision to issue a coin in the I.L. 5 denomination to replace the banknote of the same value was due to the increasing costs of printing the banknotes; about one Israeli Lira for an estimated lifetime of less than one year. On the other hand, the price of minting the coin comes to about 90 Agorot but its lifetime is calculated for 15-20 years.

Roughly, this change will save the Israeli Treasury some thirteen million Israeli Lirot per year hence.

The 14 million I.L. 5 banknotes in circulation today, nearly 14% of the total sum of the banknotes in circulation in Israel, will continue as legal tender until they are withdrawn for being no more fit for use.

The full details of the new coin are as follows:

Theme side: Design of the Lion depicted on the seal of Shema, servant of King Jeroboam; the emblem of the State of Israel, "Israel" in Hebrew, Arabic and English.

Denomination side: "5 Israeli Lirot"; the year 5738 in Hebrew; two stars taken from coins of Alexander Jannaeus (103-76 BCE). The motifs on both sides are incorporated into an internal six-sided frame.

The diameter of the new coin is 30 mm, its weight 11.2 grs. The alloy is composed of 75% Copper and 25% Nickel. The edge of the coin is smooth to differentiate it from the alternating serrated and smooth edge of the I.L. 1.

The designer of the coin is Nathan Karp. The models were manufactured by Messrs. S. Kretchmer and Sons and the

dies were prepared by the Swiss Federal Mint. The coin is minted at the Government Mint, Jerusalem.

Origin of the Motifs:

A) The Lion: The Lion, which appears on the obverse of the coin, has been copied from the seal of Shema, servant of Jeroboam. This seal was uncovered in the excavations of Meggido in 1904. Most archeologists believe that the Jeroboam referred to in the seal is Jeroboam the second, King of Israel, who reigned during the 8th century B.C.E. A few others tend to the theory that the seal is from the period of Jeroboam the First, who ruled in the ninth century B.C.E.

The first time the full seal was depicted on Israeli currency was on the I.L. 5 banknote of the second series of the Bank of Israel. This banknote is dated 1958 and was in active circulation until January 1972 when it was replaced by an I.L. 5 banknote of the third series bearing the portrait of Albert Einstein.

B) The stars: On the value side there are two eight-pointed stars. These stars are replicas of those that adorned the bronze coins issued during the rule of King Alexander Jannaeus (103-76 B.C.E.), from the series "Yehonathan the King".

It may be recalled that the same type of stars appear on the value side of the currently circulating I.L.1 coins.

The new coin is legal tender in Israel according to the announcement in Yalkut Hapirsumim, the Israel official gazette no. 2467, dated 21.9.78, signed by Governor Arnon Gafni and reading as follows:

"In virtue of the authority vested in me, vide paragraph no. 31 (b), of the Bank of Israel Law, 1954, I have fixed, in consultation with the Advisory Council of the Bank of Israel and with the approval of the Minister of Finance, the denomination, form, substance and other details of the trade coin of five Lirot the specimen of which is kept in the Bank."

JUDAIC CHEQUES

By SHMUEL MATALON, Tel-Aviv

Collecting Judaic cheques has lately become a fashion, and the interest shown in this part of exonumia is growing. As searching after such cheques spreads, we now see cheques of banks coming out that were unknown to most of us. This is one interesting side of numismatics — you come across items the mere existence of which is a surprise, and what a pleasant surprise!

One such surprise was Judaic cheques from 3 different countries. One thing in common — they are from three banks which no doubt do not exist anymore. Three banks which were officially and openly called: "Jewish Banks". Despite the fact that in the history of banking there were and are many Jewish banks and bankers, they did not, as a rule, put an emphasis on their being Jewish. Certainly not call themselves "Jewish Banks". Here we have 3 examples: The Far Eastern Jewish Bank of Commerce, The Jewish Central Bank of Kovno, and The Jewish Public Bank of Danzig. All 3 cheques belong to the same year — 1924. All of them paid by the Anglo-Palestine Bank in Jaffa and Jerusalem.

The Far Eastern Jewish Bank of Commerce

This Bank was situated in Harbin, the capital of Heilung Kiang Province in Northern Manchuria, China. The Jewish population in Harbin numbered in 1903 about 500 Russian Jews, according to the Judaica Encyclopaedia. The Jewish popu-

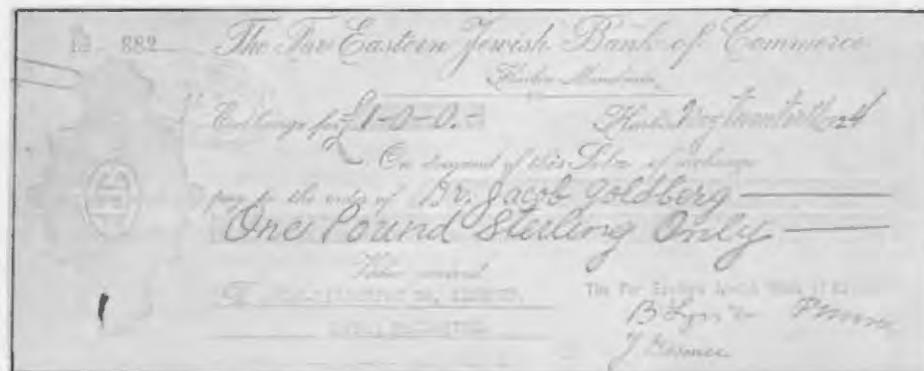
lation in Harbin grew in 1908 to 8000. There was even a Heder and a Jewish secondary school. The peak was in the 1930's, when Jewish refugees from Germany and Austria arrived. Then the population of Jews rose to 10,000-15,000. In 1941, the Japanese closed the synagogues, and the leaders of the Jewish community were arrested. Thence started a hurried emigration to Shanghai, the U.S. and Israel. About 3500 of the former "Chinese" Jews, most of them from Harbin, live in Israel.

A Jewish National Bank was established in Harbin in 1923. I believe we may presume that this was the Far Eastern Jewish Bank of Commerce, otherwise there was more than one Jewish Bank, which does not seem likely.

This cheque from far-away Harbin is rather interesting, showing evidently the dispersal of Jews to all corners of the world, taking an active part in commercial life. The cheque itself is impressive, green in color, and quite large — 26 cm x 11 cm. We have a clear proof of inflation when we see that this beautiful document is for the amount of ONE pound Sterling, traveling all the way from Manchuria to (then) Palestine. Since the details of the cheque are in English, there is nothing to add. The signatures are rather hard to decipher.

The Jewish Central Bank of Kovno

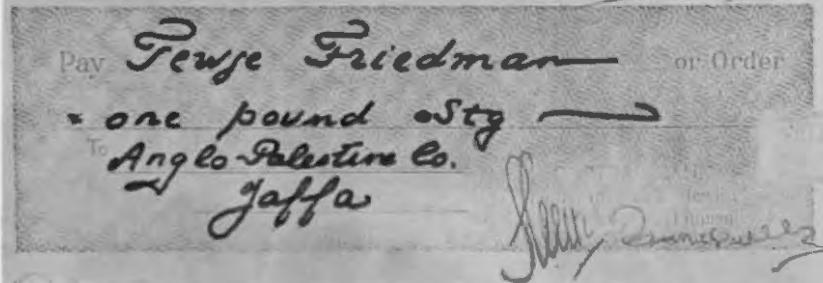
The city of Kovno, Lithuania, saw its first Jewish population in the 15th cen-



Nº 395

Kovno September 5 1924 £ 1-00

Jewish Central Bank, Kovno, Lithuania.



tury. In 1939, eve of the holocaust, Jews were 30% of the entire population, 30,000 in number. Kovno was the center of independent Lithuanian Jewry, with a central Jewish Bank supported by the Joint, instructing 90 Jewish Credit institution in entire Lithuania. There were in Kovno Jewish schools, a popular Jewish university, a technion, high schools, Yiddish newspapers, yeshivot. Unfortunately, with Nazi occupation, by July 1941, all Jews were concentrated in a Ghetto, and eventually exterminated, bringing the end of a chapter of a glorious Jewry.

The Central Jewish Bank of Kovno was founded to assist Jewish cooperation in Lithuania. The above cheque, again for ONE pound sterling in a colorful mingle of pink and white, can serve as a sad reminder to a beneficial Jewish banking activity.

The Jewish Public Bank of Danzig

The last of the 3 cheques is that of the Jewish Public Bank of Danzig (Gdansk), a city on the Baltic coast, and an independent state from 1920 to 1939. Under Nazi occupation till 1945, when liberated by the Red Army. Out of the 10,500 Jews there before the Nazis came, 4,000 left in 1938, and the rest expelled in September 1939. The cheque is drawn on The Anglo-Palestine Bank on the form we know very well, by the Jewish Public Bank A.G. of Danzig.

All in all we see again how Judaic numismatics is interwoven with Judaic history, in this case of 3 Jewish communities which do not exist any more. There must be several additional Jewish banks whose cheques are hidden away in attics, storerooms or cellars. Perhaps more will surface as a result of this article.



KETUBOT & NUMISMATICS

By EDWARD SCHUMAN

The translation of the Hebrew word KETUBA means a document, recording the financial obligations which the husband takes towards his wife in respect of, and consequent to, their marriage. Obligations which in principle are imposed upon him by law.



Few people are aware of the wealth of information hidden in *ketubot*, many of which lie ignored in attics and cellars.

The main role of the *ketuba* — the marriage certificate — is to guard the interest of the married woman, and the legal significance of this document is demonstrated by the fact that it is forbidden for a man to live for even one hour with his wife without a *ketuba*.

The date of marriage has always been added in Hebrew. The method of determining the year has differed from one community to another. In Europe it is common to write "from the creation of the world"; Jews who lived in Persia, Yemen, and other Moslem countries, counted from the year 311 BCE according to the Seleucid era; and the Sephardi Jews counted the years from the destruction of the Temple.

The *ketuba* gives details regarding the couple and their respective families — their names, personal and economic status, wardrobe, their witnesses, the person who married them, the place of the wedding, the sum of the dowry and sometimes even details of the government in the country.

The *ketuba* also gives details of the wedding agreement and its consequences, of the marriage. The minimum amount, as laid down in the Talmud is 200 zuz the monetary rights and privileges of the wife and children together with her ob-

ligations towards her husband and her father during their lifetime and after their death.

The "main" ketuba is the amount determined by law as the minimum that the wife is entitled to receive from her husband or his estate on the dissolution of the marriage. In the case of a virgin: 200 zuz, and 100 zuz in all other cases.

Zuz is the name given to the silver denarius issued by Bar Kochba. Since in all matters concerning the ketuba local custom is followed, the equivalent of the main ketuba is fixed in accordance with custom and with the kind and value of the currency prevailing at the respective place. The question of whether in the event of a fluctuation in currency values, if the wife is entitled to recover the amount specified in the ketuba deed or according to its equivalent at the time of the recovery is greatly influenced by





Silver Denarius of the Bar Kochba Revolt—also known as ZUZ

local law, and custom concerning the repayment of a regular debt in such circumstances.

In 1953, it was laid down by the chief rabbinate of the State of Israel that the minimum amount of the ketuba (the Main and its increments) must not be less than IL 200 for a virgin, and IL 100 for a widow or divorcee.

The motif in the illustrated ketuba from Jerusalem is a vase of flowers drawn over an oriental arc, which is supported by two columns, with the text between them. The ketuba is decorated with a border of flowers. It was issued in the year 1897, and handwritten by Elazar Eliahu Mizrahi, a scribe and a member of the rabbinical tribunal.

It was stipulated that the husband was forbidden to take another wife and he was forbidden to travel further than Noh Amon (Thebes in Egypt) or Aram Zova (Damascus, Syria), in case he deserted his wife.

The ketuba was signed by Rabbi Ya-

kov Meir, who performed the ceremony and who later became Chief Sephardi Rabbi of Eretz Israel. The sum of the dowry mentioned in this ketuba was 41,055 Lions (silver coins).

Lion Daalders were minted in the Netherlands between 1576 and 1713. From about 1620 on, they were mainly struck for the trade with the Ottoman Empire, thus they were extensively used in Eretz Israel. As they were a large silver coin, they were hoarded by the populace. Usage of the Lion Daalders in Jerusalem was very strong. A similar comparison can be made with the Maria Theresa dollar of Austria which even today is made using the old date for trade with the Near East. With the high percentage of illiterate people in Eretz Israel in the 19th century, the Lion was a recognized symbol for the coins value.

So the next time you receive a Judaic Numismatic auction sale catalog, and note that it contains a Ketuba or two in the sale, remember this article. There is a connection.



Lion Daalder 1701 (Overijssel)

Lion Daalder 1713 (West Friesland)



Egyptian Coinage Used In Palestine 1917 - 1927

PART 2

Continued from Nov.-Dec. '78 Issue

By SAMUEL LACHMAN, Haifa

SAMUEL LACHMAN

Abdul Hamid II 1293 - 1327 H/ 1876-1909

Gold 100 piastres (Fig. 5)

Struck at	in	Regnal year	Mintage
Berlin	1888	12	52 024

Silver 20 piastres (Fig. 6)

Struck at	in	Regnal year	Mintage
Berlin	1886	10	874 366
"	1887	11	125 634
"	1891	15	29 049
"	1892	16	54 751
"	1893	17	54 000
"	1896	20	172 000
"	1867	21	157 500
"	1898	22	286 919
"	1900	24	50 000
"	1901	27	25 000
Bruxelles	1903	29	50 000
Birmingham	1904	29 & 30 ?	425 000
"	1905	31 ?	200 000
"	1906	32 ?	250 000
"	1907	33 ?	300 000

Silver 10 piaster (Fig. 7)

Struck at	in	Regnal year	Mintage
Berlin	1896	10	2 231 125
"	1887	10 & 11	2 686 277
"	1888	11	17 163
"	1891	15	300 000
"	1892	16	602 295
"	1893	17	380 000
"	1896	20	340 000
"	1897	21	420 000
"	1898	22	600 000
"	1900	24	500 000
"	1901	27	250 000
Bruxelles	1903	29	500 000
Birmingham	1904	29 & 30 ?	2 450 000
"	1905	31 ?	1 000 000
"	1906	32 ?	1 250 000
"	1907	33 ?	2 400 000

Silver 5 piastres (Fig. 8)

Struck at	in	Regnal year	Mintage
Berlin	1886	10	1 762 010
"	1887	10 & 1	2 433 400
"	1891	15	600 000
"	1892	16	1 204 586
"	1893	17	872 000
"	1896	20	464 000
"	1897	21	633 299
"	1898	22	1 118 372
"	1900	24	1 050 109
"	1901	27	448 436

Struck at	in	Regnal year	Mintage
Bruxelles	1903	29	600 000
Birmingham	1904	29 & 30 ?	3 460 813
"	1905	31 ?	1 213 365
"	1906	32 ?	1 958 604
"	1907	33 ?	2 800 000

Struck at	in	Regnal year	Mintage
Berlin	1886	10	4 010 921
"	1887	11	989 079
"	1893	17	540 000
"	1896	20	1 112 614
"	1900	24	500 000
"	1901	27	1 000 000
Bruxelles	1903	29	450 000
Birmingham	1904	29 & 30	1 250 000
"	1905	?	250 000
"	1907	33 ?	450 000

Struck at	in	Regnal year	Mintage
Berlin	1886	10	8 191 535
"	1893	17	546 146
"	1901	27	200 000
Bruxelles	1903	29	100 000
Birmingham	1904	29 ?	100 000
"	1907	33 ?	100 000

Struck at	in	Regnal year	Mintage
Berlin	1898	22	200 117
"	1898	23	836 765
"	1899	23	664 255
"	1900	25	750 809
"	1901	27	999 289
Bruxelles	1903	29	1 000 000
Vienna	1904	29	2 500 000
"	1905	30	500 000
Birmingham	1907	33	1 000 000

Struck at	in	Regnal year	Mintage
Berlin	1886	10	7 003 361
"	1887	11	10 004 993
"	1889	13	5 003 226
"	1896	20	1 001 954
"	1897	21	3 404 268
"	1899	23	999 730
"	1899	24	3 604 788
"	1900	25	1 998 418
"	1901	27	4 998 510
Bruxelles	1903	29	6 000 000
Vienna	1904	29	6 000 050
"	1905	30	2 000 000
Birmingham	1907	33	1 000 000

Struck at in Regnal Mintage
Copper-Nickel 2 Ochr-el-guerche (Fig. 13)

Struck at	in	Regnal year	Mintage
Berlin	1886	10	3 200 515
"	1888	12	2 008 907
"	1897	21	500 490
"	1899	24	499 955
"	1900	25	249 685
"	1901	27	1 001 565
Vienna	1902	28	2 000 000
"	1904	29	1 500 050
Birmingham	1906	31 ?	1 000 000
"	1907	33 ?	1 500 000
"	1909	35	750 000

Copper-Nickel 1 Ochr-el-guerche (Fig. 14)

Struck at	in	Regnal year	Mintage
Berlin	1886	10	2 306 634
"	1888	12	3 435 041
?	?	19	?
?	?	20	?
?	?	21	?
?	?	23	?
Berlin	1899	24	1 005 000
"	1900	25	2 000 490
"	1901	27	3 009 970
Vienna	1902	28	6 000 000
"	1904	29	1 500 050
"	1905	30	1 000 000
Birmingham	1906	31 & 32 ?	3 000 000
"	1907	33 ?	2 000 000
"	1909	35	2 000 000

Bronze ½ Ochr-el-guerche (Fig. 15)

Struck at	in	Regnal year	Mintage
Berlin	1886	10	4 105 080
"	1888	12	4 456 714
?	?	18	?
?	?	19	?
?	?	20	?
Berlin	1899	24	800 580
"	1900	26	1 405 202
"	1902	27	1 402 387
Bruxelles	1903	29	1 600 000
Vienna	1904	29	1 600 050
Birmingham	1906	31 & 32 ?	3 000 000
"	1907	33	1 400 000
"	1909	35	1 400 000

Bronze ½ Ochr-el-guerche (Fig. 16)

Struck at	in	Regnal year	Mintage
Berlin	1886	10	1 668 773
"	1888	12	2 476 432
?	?	19	?
Berlin	1899	24	1 601 200
"	1900	26	1 999 428
"	1902	27	1 200 386
Bruxelles	1903	29	800 000
Vienna	1904	29	1 200 050
Birmingham	1906	31 & 32 ?	2 400 000
"	1907	33 ?	1 200 000
"	1909	35	1 200 000

Mehmed V in Egypt 1327-1332 H/1909-1914

Silver Coins struck at Birmingham.

Struck at	in	Regnal year	20 piastres (Fig. 17)	Mintage 10 piastres (Fig. 18)	Mintage 5 piastres (Fig. 19)
		1910	2	75 000	300 000
		1911	3	600 000	1 300 000
		1912	4	100 000	300 000
		1913	4	—	350 923
		1915	6	826 000	2 847 000
		1916	6	50 000	1 365 000
				2 piastres (Fig. 20)	1 piastre (Fig. 21)
		1910	2	250 000	250 943
		1911	3	300 000	171 070

Copper-Nickel

Struck at	in	Regnal year	1 piastre (Fig. 22)	5 Ochr-el- guerche (Fig. 23)
Birmingham	1910	2	1 000 000	2 130 673
Vienna	1911	3	300 000	1 000 000
Birmingham	1912	4	500 000	3 327 439
"	1015	6	2 000 000	—
"	1916	6	500 000	3 000 000
			2 Ochr-el- guerche (Fig. 24)	1 Ochr-el- guerche (Fig. 25)
Birmingham	1910	2	1 000 000	3 000 000
Vienna	1911	3	500 000	1 000 000
Birmingham	1912	4	1 000 000	3 000 000
"	1914	6	1 000 000	3 000 000

Bronze Coins struck at Birmingham.

Struck at	in	Regnal year	½ Ochr-el- guerche (Fig. 26)	1 Ochr-el- guerche (Fig. 27)
		1910	2 ?	2 000 000
		1911	3 ?	2 000 000
		1912	4 ?	1 000 000
		1913	4 ?	1 400 000
		1914	6	1 200 000

To Be Continued in Next Issue.





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9



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16



17



18



19



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22



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OTTOMAN EMPIRE: Jewish Community Tokens

By KENNETH M. MACKENZIE, Tenafly, N.J.

DUE TO THE chronic shortage of small change in the Ottoman Empire in the last three decades of the 19th century, tokens in metal paper/cardboard and countermarked Turkish coins which had been demonetized were issued by the churches and municipal authorities. Descriptions of many of these have appeared in the numismatic literature in recent years, with frequent references to the two very observant travelers H. F. Tozer¹ and F. W. Hasluck.²

This writer described a number of paper tokens mostly from Greek and Armenian churches in and near Constantinople which appear to have been accepted as currency and included in the article a note on the interesting paper token issued in the name of the "Temple of Galata" about 1880. The text was not read in proof, and since it was a trifle garbled it has been reprinted here with some corrections together with a photograph of the building as it was just a few years ago.³ Also included are notes on two metal tokens which were mentioned in a letter between two numismatists in the late nineteenth century.⁴ One token, based upon the description, is similar to the two specimens in the collection of Robert Schonwalter attributed to the Holy community of Sarajevo.⁵

The other token on thin cardboard bears an inscription in the Ladino⁶ dialect in Hebrew characters and bears on the reverse a blue rubber stamp impression indicating that it was intended for charity for the poor of Salonika.⁷ A city which was ravaged by fire in 1890 and again in 1917. It was invested by the Greeks in the first Balkan war of 1912 and they kept it. Many of the Jews left with the Turkish population and eventually found a home in Constantinople where a distinct community of Sephardim lived, (i.e. descendants of the Jews who were driven out of Spain and Portugal by Ferdinand and Isabella in 1492). Even today their own newspaper "Salom" in Ladino, but printed in the modern Turk-

ish alphabet is published regularly in Karakoy.

When the tokens described herein were in circulation in the Jewish Community (*millet*) under Ottoman rule, they were governed by a law called *Hahamhane*

CONSTANTINOPLE 1880.



Fig 1

Nizannamesi (which was updated by a new statute at the end of World War 1). There was the National Assembly, a representative body of all Jews in Turkey, who were elected by universal suffrage for a period of four years. One of their main duties was to elect the *Hahambashi* (Grand Rabbi) of Turkey for a term of ten years.

Records indicate that after the conquest of Constantinople in 1485 the Jews were established in seventeen districts: in the old city - Stambul, along the Golden Horn, and at such places as Batche Kapi, Balik Pazar, Balat and Oun Kapani — where the oldest synagogue was built in 1492. Over the centuries many

synagogues were destroyed by fire and several were rebuilt. Facilities for assisting and feeding the poor were often found in them.

The map (fig. 1) shows the area around Balat (A) where there were many Talmudic Jews, and Galata (B) a center for the Sephardim. Other district where tokens may have been issued or circulated were Ayazma Kapisi, Ayvansaray, Has-koy, Kasimpasha, Beskitash, Ortakoy and Uskudar. This writer would like to know about any tokens which are in the collection of readers which may have been used, (especially in lieu of currency), in the Ottoman Empire at this period.

ISTANBUL (Constantinople)

The Synagogue in Galata



A token on paper similar to that used for postage stamps, printed in grey on white. Size: 5.5 x 3.6 cm. — 10 Paras.

In the center is an ornamental design, oval shaped in which a large numeral "10" is flanked by the words for "ten paras" in Hebrew characters. The scroll above has the name of the temple in Hebrew and above, the name in Ottoman Turkish (*Galata Sinaguni*); below in a scroll the name is given in French. In the upper corners the numeral ten is printed in Arabic and repeated in the lower corners in English. Overall the token is embellished with an intricate floral design.



There is a rubber stamp, oval shaped on the reverse but the words are illegible.



סָפָרָק
הַקָּרְבָּן
5

A reconstruction of a "charity" token made of yellowish copper. The legend in Hebrew has been deeply struck, within a single line circle. At the left of the numeral "5" there is a crescent and star, the traditional emblem of Ottoman rule after the capture of Constantinople.

The transcription was given in the correspondence, it may be the name of a community: ? Saparko, it either refers to a city or to a specific congregation. It may of course be a faulty transcription and be attributed to Sarajevo, but the writer signified that it was from the city . . . " par la synagogue des Juifs Sefarites, que l'on nomme en Europe Juifs du rite portugais . . . "

Cut in octagonal shape, and very crudely made. (uniface).

ISTANBUL (Constantinople) The Akrida Synagogue in Balat.
(A temple for Talmudic Jews)



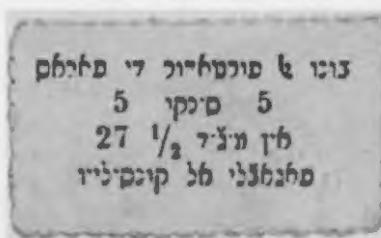
אַכְרִידָה
5

A reconstruction of a "charity" token made of yellowish copper with an inscription stamped in relief within a hexagon border deeply struck.

Cut in octagonal shape, crudely made. (uniface).

Note that on the tokens described herein, the two letters • P - are for קָדְשָׁה meaning holy place, synagogue.

SELANIK (Thessaloniki, Salonika)⁷
The important seaport in Macedonia during the Ottoman rule.



A token printed in black on parchment — color cardboard, with a rubber-stamped impression on the reverse, in deep blue color. 5 x 3 cm.

The stamp on the reverse indicates that it was intended for charity to the poor of Salonika: *Tsedakah Le-Aniyim, Saloniki*.

The four-line legend on the obverse in Ladino, when freely translated states that it has the value of five paras. Beneath, are the words "en mejid (?) 27½" followed

by "Pagavle al Consilyo". I understand this to mean that the 5 paras are at the rate of 27½ "medjidiye" and payable to the council.

Perhaps this could be understood in the light of the period from 1848-1880 when the value of the "bronze" piastre continuously declined, until 1877 during the Russian-Turkish war, when it reached its disastrous minimum of 560 to the gold "medjidiye" (lira).^a In 1874 there were 110 "bronze" piastres to the lira, so at a time when it had devalued by about 24%, the silver "medjidiye" would have been exchanged for 27½ bronze piastres (these are 40 paras coins).^b Consequently I think the 5 paras token amount has been expressed in the silver medjidiye standard for the period when it was issued.

Mr. F. W. Hasluck, the English traveller, collected this specimen and presented it to the British Museum with other material in 1918.

- (1) H. F. TOZER. The Island of the Aegean. Oxford 1890.
- (2) F. W. HASLUCK. The Levantine Coinage. NC pp 72ff 1921.
- (3) K. M. MACKENZIE. Ottoman Empire: Church Token Currency, The Numismatist. Jan/Feb. 1973.
- (4) A. S. DORIGNY Letters RNB 1883
- (5) R. SCHONWALTER. Some Jewish Community Tokens. Shekel Vol. No. pp. 23/32
- (6) A corrupt for of Spanish, -Ladino (i.e. Latin).
- (7) Capital of the Turkish vilayet of the same name. The population at the beginning of this century was 130,000 including 60,000 Sephardic Jews.
- (8) C. OLÇER. Son altı Padisahı zamanında İstanbulda basılan gümüş paralar. p. 33. İstanbul. 1966.
- (9) Over 100 million piastres of bronze coinage were withdrawn from circulation in 1880 by the decree of Meskukat Karanamesi.

NEW MEDAL COMMEMORATING ISRAEL'S TEACHERS' UNION ISSUED



The Israel Government Coins and Medals Corporation has just issued a special medal to commemorate the 75th Anniversary of the Israel Teachers' Union.

Established in 1903 in the village of Zichron Yaakov, better known for its wine cellars, the Israel Teachers' Union has today over 60,000 members and is one of the country's most active and powerful trade unions.

The medal, designed by Ya'akov Enyedi of Jerusalem, struck in 59 mm bronze and 37 mm silver, depicts on the obverse the figure "75" and the inscription "Israel Teachers Union 1903-1978", in Hebrew and English. The reverse depicts the official emblem of the organization's 75th Anniversary on a stylized open book, and the Biblical verse: "But thine eyes shall see thy teachers" (Isaiah 30:20).

19th Century Medals of Jewish Scientists/Intellectuals

By ELI SEMMELMAN, Haifa, Israel

In October of this year, an elderly lady came into my laboratory. While I prepared her order, she saw on my table a few coins, a copy of the SHEKEL and several other numismatic journals. After looking at them for a few minutes, she told me: "I was decorated by the British Government with a medal." I looked at her in amazement. Yes, she assured me it was true, and on her next visit she would bring it for me to see . . . A week later, she brought not only the medal, but a bag with all the documents concerning this medal. Needless to say, I could not wait to be through with the days work, so I could examine the contents of this bag . . . And these contents, I now share with the readers of the SHEKEL.

NURSE PASSY, O.B.E.

AMEDAL of the Order of the British Empire, one of the highest decorations awarded by Great Britain annually, was awarded to Mrs. Ahuvah Wittenberg Passy, a nurse in the Hadassah health welfare center in Tiberias, Palestine, for her valiant rescue work during the terrific flood in Tiberias last May, during which some lives were lost, many homes demolished and property damaged.

When the sudden cloudburst inundated the valley, Mrs. Passy, who was one of the leaders in organizing the medical relief for the entire city, personally entered

flooded houses and pulled out women and children. Some of the children were almost completely submerged and Mrs. Passy had to drag them up by the hair. She was responsible for saving numerous lives. Sir Arthur Grenfell Wauchope, High Commissioner for Palestine, congratulated Mrs. Passy on her heroism during the disaster and recommended her for the high honor which she received.

Three generations of her family have lived in Eretz Israel. She was graduated from the Hadassah Nurses' Training School, supported by Junior Hadassah,



in 1928. After her graduation she worked for six months in the Government Hospital for the Insane and was then assigned by Hadassah to its Tiberias health welfare clinic. She is devoted to the families of the community, Jews and Arabs, to whom she is the guardian of health. Mrs. Passy's sister, Mrs. Shulamith Wittenberg Miller, an artist, lives in Brooklyn, N.Y.

With the information from Palestine of the award to Mrs. Passy came an an-

nouncement of the fourteenth annual graduation of the Hadassah Nurses' Training School. Nine nurses completed the three year course, making 194 graduates since the school was founded. The academic prerequisites for pupils who enter the school and the course of study there are on a par with the best standards in this country. The Hadassah nurses are in great demand by other health institutions throughout Palestine.



HIGH COMMISSIONER FOR PALESTINE,
JERUSALEM.

22 June, 1934.

Dear Mrs. Passy,

Please accept my cordial thanks for the valuable services which you rendered on the occasion of the flood at Tiberias.

Your initiative and energy were of the greatest assistance to the sufferers, and I much appreciate the prompt and ready help which you so willingly gave to alleviate their distress.

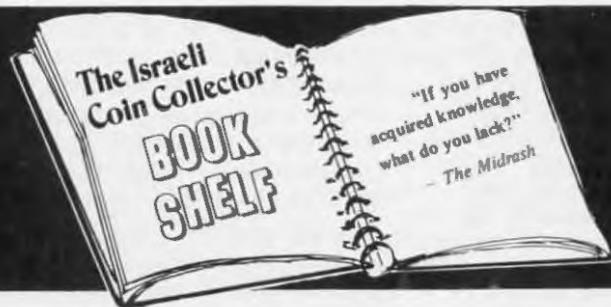
Yours sincerely,
Arthur Warchope

DISTRICT COMMISSIONER'S OFFICE:
HAIFA,
PALESTINE.

His Majesty the King has been graciously pleased, on the occasion of the New Year, to confer the following honours:-

MRS. ANNA PASSY, Tiberias, to receive the Emblazon of the Most Excellent Order of the British Empire,

on account of the valuable and humble services which she rendered at the time of the Tiberias flood, in helping to relieve the homeless and destitute.



by
Dr. Uriel
Paul
Federbush

The books to be noted in this issue concern the symbolism on ancient Jewish coins. This is not only historically interesting, but relevant to modern times as well, as the coins of Israel today draw upon the designs of the ancient coinage thus stressing the thousands year continuity of the people on its land.

Jewish Symbols On Ancient Jewish Coins
by Paul Romanoff (New York: American-Israel Numismatic Association, 1971). Hard Cover. 79 p. + 7 plates.

This book, one of the classics in its field, was republished by AINA so that collectors could have access to it, and thus admirably fulfilled its educational mission. Dr. Romanoff was connected with the Jewish Museum in New York.

He treats the symbolism found on the ancient (and now the modern) coinage of Israel as a homogenous group with cultural themes. These themes were Agriculture; the Temple building; Temple utensils including musical instruments; and Astronomical subjects.

He endeavors to show the symbols' significance to the people at the time, and their nationally unifying influence. He further shows how the coins of the different periods (Hasmonean etc.) reflected the feelings and mood of the people. The religious symbolism of the coins is with us to this day, i.e., the Etrog and Lulav.

The yearning for Zion as mirrored on the coins of Bar Kochba, is the same as led to the founding of the modern Zionist movement and the reestablishment of the Jewish Commonwealth.

The plates at the end of the book are clear and illuminate the text. It is a most scholarly and interesting work, accompanied by many learned footnotes. It is unreservedly recommended.

The History Of Coins And Symbols In Ancient Israel by Wolf Wirgin and Siegfried Mandel (New York: Exposition Press, 1958) Hard Cover. 264 p.

This book seems to have been written with the primary objective to shock the reader. In this it succeeds. The views presented are strikingly unusual to say the least.

For example:

1. Bronze coins of Alexander Jannaeus really are of Alexander the Great.
2. Shekels should be dated two hundred years earlier, to Simon Maccabeus.
3. Years on the Shekel do not refer to the revolt, but to seven year Shmita cycles.
4. Hoard descriptions that go against these theories, are called frauds.
5. Bar Kochba coins are really from Herod the Great, one century sooner.
6. Roman overstrikes were really Roman coins locally copied by Jews and these fakes were then subsequently overstruck by these same Jews!
7. Symbols such as the palm tree, anchor, cornucopia, pomegranates, etc., are described as sexual symbols.

If you think this strains belief and the imagination, you are right. These are unfounded theories, speculation, or worse, that fly in the face of the evidence. About the only thing to be said for the book is that it makes unusual reading.

The Dating and Meaning of Ancient Jewish Coins and Symbols edited by Kadman, Kindler, et. al. (Jerusalem: Shocken Publishing House, 1958) Soft Cover. 116 p.

This is Volume II of the *Numismatic Studies and Researches* of the Israel Numismatic Society. The coins of the different periods are written about by different experts such as Kadman, Kindler, Meyshan, and Klimowsky. All aspects are

Continued on Page 36

COINS OF ANCIENT ISRAEL

by David Hendin



New Theory On Lead Coin Of Jannaeus

An important enigma of Jewish numismatics focuses on the coin of Alexander Jannaeus (103-76 B.C.E.) that was struck in lead. (See Hendin-9, Meshorer 7 and 7a).

The lead pieces were mentioned in 1854 by DeSaulcy in the earliest known scholarly work on the coins of the Jews. In 1967 Meshorer wrote that he knew of only about 20 examples of the lead issue.

"Their most notable feature is that they are not *proper* coins, for in most instances they were either struck on one side only, or have an uncertain strike on the other side, or several one on top of the other on the obverse and reverse making it difficult to distinguish the precise design. They all share the same characteristics in that they are more suggestive of trial strikings than of actual coins," Meshorer wrote.

In 1974, Arie Kindler wrote that the Jannaeus lead coins 'seem to have been issued for only a short period during some temporary economic crisis.'

Since 1967 there has been a boom in knowledge of ancient Jewish numismatics. A major reason for this has been the opening of Judaea and Samaria to Israeli numismatists and archaeologists. Here are a few points regarding the Jannaeus lead pieces deduced from knowledge acquired since Meshorer's book was written:

1. Although they remain scarce, the lead issues are no longer as rare as once believed. Several small hoards have been found, and I have seen more than 100 specimens.

2. It seems clear that none of the

lead issues was actually uniface. However, the reverse inscription is often off center or weakly struck. Nevertheless, careful examination of most of the lead issues will show traces of one or more letters or part of the border of dots encircling it.

3. A number of die varieties of the lead pieces have been found. Thus there were probably a large number originally issued.

The questions raised are twofold: First, when were the lead pieces issued? Second, why this unusual issue?

The answer to the first question can be traced to a 1968 article by J. Naveh, in which he deciphered the reverse inscription of the so-called "wretched" coins of Jannaeus. These are the small, crude bronzes (Hendin-12, Meshorer-9) with anchor obverse and star reverse.

Naveh showed that the reverse inscription was in Aramaic, translated as: "King Alexander, Year 25." This twenty-fifth year of Jannaeus's reign corresponds with 78 B.C.E.

This is relevant to our study of the lead pieces because they, too, carry Aramaic inscriptions on their reverse: "King Alexander."

Epigraphically the legends on the lead and bronze issues are similar. Since these are the only two issues of Jannaeus that carry Aramaic inscriptions, it can be concluded that they were struck at about the same time.

To find clues for the motivation for the lead pieces, we must therefore take a look at what was happening in about the year 78 B.C.E. Not many years before (circa 90 to 85 B.C.E.) a bloody civil war had raged in Judea. It had stemmed

from rivalry between the Saducees, the party supporting the King and his hellenized ways, and the more traditional Pharisees. One can be certain that ill-will did not end with the end of the war, but continued for several years.

Jannaeus died in 76 B.C.E. But it is known that for several years before his death he adopted a more benevolent policy toward the rival Pharisees. One of the concessions he apparently made was to have overstruck a group of coins to eliminate the designation "King" in both



Hebrew and Greek, and replace it with the traditionally more acceptable title "high priest". (See Hendin-17; Meshorer-17) Further, on the same coins Jannaeus modified the Hebrew spelling of his name from "Yehonatan" to "Yonatan", thus breaking up the combination of Hebrew letters (Yeho-) used commonly as an abbreviation of the Lord's name.

During this period it is quite possible that Jannaeus wanted to initiate further good will between himself and the Pharisees. One way to have done this would have been to offer some gifts to the peo-

ple. This was not unusual in ancient times, and the Roman Emperors often issued special tokens to be redeemed for food or other commodities. Often these tokens, sometimes referred to as tesserae, were made from lead.

Since the language of the masses during the time of Jannaeus was Aramaic, it is not far-fetched to conclude that the lead issues in question were actually tokens issued by the Jewish King to the masses to be redeemed for a gift of food or other commodities.

מלכָא
אלכסון
בראש
דָרָום

Thus the lead pieces issued by Alexander Jannaeus in about 78 B.C.E. are possibly the first Jewish tokens ever issued. They remind us of a time when the Jewish nation was ruled by royalty. These tokens are also a remainder that even to a powerful monarch, the will of his people was important enough to warrant significant consideration.

Ironically, when Jannaeus was succeeded by his queen, Salome Alexandra, the power was concentrated in the hands of the Pharisees. Perhaps Jannaeus' concessions paved the way for this change.

©1978 by David Hendin

The Israeli Coin Collector's Book Shelf

Continued from Page 34

covered, and the book was apparently published as an answer to Wirgin and Mandel. Wirgin's weird theories are demolished in detail.

It is shown how Wirgin simply ignores the mass of evidence, both old and new, that absolutely refute his theses.

On Ancient Palestinian And Other Coins, Their Symbolism and Metrology by Ernst W. Klimowsky (Tel Aviv: Israel Numismatic Society, 1974) Soft Cover, 179 p. + VII plates.

This is a compilation of Klimowsky's work on ancient Jewish coinage. The various symbols on ancient Jewish coins are covered in more detail than in the previ-

ous work. Again Wirgin and Mandel are said to have "misrepresented" the evidence.

All the different varieties of symbolism are analyzed extensively. Romanoff's book is referred to in favorable terms. Excellent archeological plates are utilized to illustrate the meaning of many of the symbols. Interesting chapters include "The Herodian Kings of Armenia", "Patterns of Monetary Development in Phoenicia and Palestine in Antiquity", and "City Coinage Within the Roman Empire."

It is a most interesting book by an eminent researcher and writer in the field. It is Volume VII of the *Numismatic Studies and Researches* of the Israel Numismatic Society.



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